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The Yaśovatī Dhāraṇī

Yaśovatīdhāraṇī

འཕགས་པ་གྲགས་ལྡན་མའི་གཟུངས།

'phags pa grags ldan ma'i gzungs

The Noble Yaśovatī Dhāraṇī

Āryayaśovatīdhāraṇī

· Toh 992 ·

Degé Kangyur, vol. 101 (gzungs 'dus, waM), folios 146.b–147.a. [Fz]



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SUMMARY

s.1 *The Yaśovatī Dhāraṇī* is a collection of six dhāraṇīs that can be recited to cure and protect oneself from various illnesses, the influence of demonic beings, and, in one case, to revive the recently deceased.

ac.

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ac.1 This publication was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

ac.2 The text was translated, edited, and introduced by the 84000 translation team. Adam C. Krug produced the translation and wrote the introduction. Ryan Damron edited the translation and the introduction, and Dawn Collins copyedited the text. Martina Cotter was in charge of the digital publication process.

i.

INTRODUCTION

i.1

The Yaśovatī Dhāraṇī is a collection of six dhāraṇīs that are recited to cure and protect oneself from various illnesses, the influence of demonic beings, and, in one case, to revive the recently deceased. The first five dhāraṇīs open with a verse of homage to the Three Jewels and the bodhisattva Avalokiteśvara, and the sixth begins with an homage to the Three Jewels, Avalokiteśvara, and the bodhisattva Vajrapāṇi. The text does not include any introductory material concerning the occasion when it was first taught, the audience present for the teaching, or the individual who gave the teaching. It also contains no information on the identity of Yaśovatī (Tib. *grags ldan ma*), and it is not clear if this name refers to a goddess, to the dhāraṇī itself, or to both.

i.2

There are numerous figures in the Kangyur and Tengyur with the name Yaśovatī or with a name approximating or synonymous to Yaśovatī.¹ A goddess (or goddesses) by the name *grags ldan ma* appears in *The Root Manual of the Rites of Mañjuśrī*,² *The Tantra of the Complete Enlightenment of Vairocana*,³ *The Root Manual for the Rites of the Blessed Noble Tārā*,⁴ *The Great Upholder of the Secret Mantra*,⁵ *The Tantra of Subhāhu's Questions*,⁶ and *The Section on Propitiation Rituals* [in *The Great Tantra, Susiddhikara*].⁷ A goddess (or goddesses) with the name *grags ldan ma* also appears in the Tengyur among the maṇḍala retinues of the deities Heruka and Cakrasaṃvara, as well as in Gayādhara's *Instructions on the Arising of Gnosis*.⁸ None of the passages in the Kangyur and Tengyur that mention a goddess named *grags ldan ma*, however, provide any description or broader information about this goddess, or any indication that she is at all related to the Yaśovatī associated with this dhāraṇī. As a result, the identity of Yaśovatī who appears in the title of this dhāraṇī remains uncertain.

i.3

There are no extant Sanskrit witnesses of *The Yaśovatī Dhāraṇī* and the text does not appear to have been translated into Chinese. It is not included in either of the imperial Tibetan catalogs of translated works, and the text does

not contain a translator's colophon. Thus, there is also no clear data on when and under what circumstances this dhāraṇī was translated into Tibetan.

- i.4 This translation was prepared on the basis of *The Yaśovatī Dhāraṇī* contained in the Degé Kangyur in both the Tantra Collection (*rgyud 'bum*) and the Compendium of Dhāraṇīs (*gzungs 'dus*)⁹ in consultation with the versions from the Stok Palace and the Comparative Edition (*dpe bsdur ma*) of the Kangyur.

The Noble Yaśovatī Dhāraṇī

1.

The Translation

[F.146.b]

1.1 Homage to all buddhas and bodhisattvas.

1.2 *namo ratnatrayāya | nama āryāvalokiteśvarāya bodhisattvāya mahāsattvāya |*

1.3 *tadyathā | jvare mahāvare dukhe muktisusampanne mahāsampanne sampatti mahāsampatti kase mahākase kacchajvaramuktesī svāhā | |*

1.4 If one incants a cord or some water with this mantra three times, it will cure fever.

1.5 *namo ratnatrayāya | nama āryāvalokiteśvarāya bodhisattvāya mahāsattvāya |*

1.6 *tadyathā | cili cili mili mili rakṣa rakṣa māṃ āryāvalokiteśvara svāhā | |*

1.7 For all manner of grahas, one should incant a red cord or a cord spun with five-colored thread with this mantra three times while tying three knots in it, and it will pacify obstacles.

1.8 *namo ratnatrayāya | nama āryāvalokiteśvarāya bodhisattvāya mahāsattvāya |*

1.9 *tadyathā | kili kili cili cili nigile svāhā | |*

1.10 If one incants sesame oil with this mantra three times and applies it as an ointment, it will treat swelling.

1.11 *namo ratnatrayāya | nama āryāvalokiteśvarāya bodhisattvāya mahāsattvāya |*

1.12 *tadyathā | sare sare visare visare saranāśani svāhā | |*

1.13 If one recites this mantra in the ear of a dead being, they will be revived.

1.14 *namo ratnatrayāya | nama āryāvalokiteśvarāya bodhisattvāya mahāsattvāya |*

- 1.15 *tadyathā | nisire nisire kalanimire kalaricirī [F.147.a] vacile svāhā | |*
- 1.16 For goiters, any illness of the throat, illnesses of the tongue,¹⁰ and all manner of grahas, incant some clay with this mantra three times, apply it as an ointment, and it will help.
- 1.17 *namo ratnatrayāna | nama āryāvalokiteśvarāya vajrapāṇidhyam om om krāraprabhave bhagavati buddhe pratibuddhe śuddhe śāntikiri hana hana mama pāpam¹¹ daha daha mama pāpadaṃ paca paca mama pāpakaṃ | om oḍe grasa grasa riteḍe riteḍe śāntīṃ¹² karīya svāhā | śubhakarīya svāhā | kṣemakarīya svāhā | |*
- 1.18 When one has contracted a disease, the disease will be cured by reciting this mantra while bathing. If one takes medicine that has been incanted with this mantra, the illness will be cured. If one eats food that has been incanted with this mantra, one will not be harmed by poison. For those who are possessed by any kind of bhūtagraha, one should take a thread spun by a young girl, incant it with the mantra twenty-one times, and tie it to them. They will then be released.
- 1.19 *This concludes "The Yaśovatī Dhāraṇī."*

ab.

ABBREVIATIONS

- C Choné (*co ne*)
- F Phukdrak (*phug brag bris ma*)
- H Lhasa (*lha sa / zhol*)
- J Lithang (*li thang*)
- K Kanxi (*kang shi*)
- N Narthang (*snar thang*)
- S Stok Palace (*stog pho 'brang*)
- U Urga (*phyi sog khu re*)
- Y Yongle (*g.yong lo*)

n.

NOTES

- n.1 In *The Good Eon*, the buddhas Dhārmika, Ajitagaṇa, Suvayas, Maṇicandra, Arthamati, and Siṃhabala all have mothers named “Endowed with Fame”. See *The Good Eon*, (*Bhadrakalpika*, Toh 94), 2.B.68; 2.B.723; 2.B.771; 2.B.807; 2.B.1022; 2.B.1079. A goddess named *grags ldan ma* appears in *The Play in Full* as a protector of the southern quadrant, but in this case the underlying Sanskrit appears to be Yaśamatī, a synonym for Yaśovatī. See *The Play in Full* (*Lalita-vistara*, Toh 95), 24.144. A woman named *grags ldan ma* also appears as the wife of the general Siṃha (Tib. *seng ge*) in *The Hundred Exemplary Tales*, *Beginning with That of Pūrṇa*, Toh 343, who demonstrates her great devotion and is prophesied to become a completely perfect buddha named *rin chen ldan* after perfecting the bodhisattva path for three countless eons. See *gang po la sogs pa’i rtogs pa brjod pa brgya ba* (*Pūrṇapramukhāvadānaśataka*), Toh 343, Degé Kangyur vol. 75 (mdo sde, am), folios 5.a–7.b. Edgerton also suggests that the name Yaśovatī functions as a synonym for the bodhisattva Siddhārtha’s wife. See Edgerton 1953, p. 445.
- n.2 Goddesses with the names Yaśovatī and Yaśavati (both rendered in Tibetan as *grags ldan ma*) appear first as the name of a vidyā queen and then as the name of a dhūtī within Vajrapāṇi’s retinue. See *The Root Manual of the Rites of Mañjuśrī*, 1.50; 1.56; 50.15.
- n.3 A goddess with the name *grags ldan ma* is associated here with the goddess Bhṛkuṭī. See *rnam par snang mdzad mngon par rdzogs par byang chub pa’i rgyud* (*Vairocanābhisambodhitāntra*), Toh 494, Degé Kangyur vol. 86 (rgyud, tha), folio 234.b.
- n.4 The first two of these references are reproduced from the opening chapter of *The Root Manual of the Rites of Mañjuśrī*, so this note only mentions the latter two instances, which are unique to *The Root Manual of the Rites of the Blessed Noble Tārā*. See *ral pa rgyen brdses kyi rtog pa chen po* (*Ūrdhvajaṭamahākālpamahā-*

bodhisattvaavikurvāṇapaṭalaavistarād bhagavatyāryatārāmūlakalpanāma), Toh 724, Degé Kangyur vol. 94 (rgyud 'bum, tsha), folios 151.a and 151.b.

- n.5 Here *grags ldan ma* appears in a retinue of fourteen rākṣasīs who protected the bodhisattva when he was in his mother's womb. See *Great Upholder of the Secret Mantra (Mahāmantrānudhāriṇī*, Toh 563), 1.19.
- n.6 Here *grags ldan ma* appears as one of eight vidyā queens in the lotus family. See *The Tantra of Subādhu's Questions (Subāhupariprcchātantra*, Toh 805), 10.6.
- n.7 See *legs par grub par byed pa'i rgyud chen po las sgrub pa'i thabs rim par phye ba (Susiddhikaramahātantrasādhanopāyikapāṭala)*, Toh 807, Degé Kangyur vol. 96 (rgyud 'bum, wa), folio 218.a.
- n.8 See Divākaracandra, *dpal he ru ka 'byung ba zhes bya ba'i dkyil 'khor gyi cho ga (Śrītherukabhūtanāmamaṇḍalavidhi)*, Toh 1261, Degé Tengyur vol. 9 (rgyud, nya), folio 288.a; Kambalapāda, *dpal 'khor lo sdom pa'i dka' 'grel sgrub pa'i thabs kyi gleng gzhi zhes bya ba (Sādhananidānaśrīcakrasaṃvaranāmapañjikā)*, Toh 1401, Degé Tengyur vol. 16 (rgyud, ba), folio 50.b; Devagupta, *dpal 'khor lo sdom pa'i sgrub thabs gnas thams cad rgya cher 'grel pa (Śrīcakrasaṃvarasādhanasarvaśālānāmaṭikā)*, Toh 1407, Degé Tengyur vol. 17 (rgyud, ma), folio 123.a; and Gayādharma, *ye shes 'byung ba'i man ngag (Jñānodayopadeśa)*, Toh 1514, Degé Tengyur vol. 22 (rgyud, sha), folio 372.b.
- n.9 This text, Toh 992, and all those contained in this same volume (*gzungs 'dus*), are listed as being located in volume 101 of the Degé Kangyur by the Buddhist Digital Resource Center (BDRC). However, several other Kangyur databases—including the eKangyur that supplies the digital input version displayed by the 84000 Reading Room—list this work as being located in volume 102. This discrepancy is partly due to the fact that the two volumes of the *gzungs 'dus* section are an added supplement not mentioned in the original catalog, and also hinges on the fact that the compilers of the Tōhoku catalog placed another text—which forms a whole, very large volume—the *Vimalaprabhānāmakālacakratantṛāṭikā (dus 'khor 'grel bshad dri med 'od*, Toh 845), before the volume 100 of the Degé Kangyur, numbering it as vol. 100, although it is almost certainly intended to come right at the end of the Degé Kangyur texts as volume 102; indeed its final fifth chapter is often carried over and wrapped in the same volume as the Kangyur *dkar chags* (catalog). Please note this discrepancy when using the eKangyur viewer in this translation.
- n.10 Toh 732 and Toh 992 read *lce kyi ba na ba*; S reads *lce'i kyi ba na ba*. This translation is tentative. The meaning of *lce kyi ba na ba* is obscure.

n.11 This transliteration follows C, F, J, K, and Y: *pA pa m*. Toh 732 and Toh 992 read *pa pa maM*.

n.12 This transliteration follows Toh 732: *shAn+tiM*. Toh 992 reads *shIn+taM*.

b.

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GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 Avalokiteśvara

a ba lo ki te sh+wa ra

ཨ་བ་ལོ་ཀི་ཏེ་ཤ་རྒྱལ།

**avalokiteśvara*^{RP}

Definition from the 84000 Glossary of Terms:

One of the “eight close sons of the Buddha,” he is also known as the bodhisattva who embodies compassion. In certain tantras, he is also the lord of the three families, where he embodies the compassion of the buddhas. In Tibet, he attained great significance as a special protector of Tibet, and in China, in female form, as Guanyin, the most important bodhisattva in all of East Asia.

g.2 bhūtagraha

'byung po'i gdon

འབྱུང་པོའི་གདོན།

bhūtagraha ^{AD}

A general term for classes of spirits and demonic beings who possess humans and cause illnesses.

g.3 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

Definition from the 84000 Glossary of Terms:

The term *dhāraṇī* has the sense of something that “holds” or “retains,” and so it can refer to the special capacity of practitioners to memorize and recall detailed teachings. It can also refer to a verbal expression of the teachings—an incantation, spell, or mnemonic formula that distills and “holds” essential points of the Dharma and is used by practitioners to attain mundane and supramundane goals. The same term is also used to denote texts that contain such formulas.

g.4 graha

gdon

གདོན།

graha ^{AD}

A class of demonic being.

g.5 Three Jewels

rat+na tra ya

རྣམ་ཐུག་ཡུ།

**ratnatraya* ^{RP}

Definition from the 84000 Glossary of Terms:

The Buddha, Dharma, and Saṅgha—the three objects of Buddhist refuge. In the Tibetan rendering, “the three rare and supreme ones.”

g.6 Vajrapāṇi

badz+ra pA Ni

བཛྲ་པ་ལྷི།

**vajrapāṇi* ^{RP}

Definition from the 84000 Glossary of Terms:

Vajrapāṇi means “Wielder of the Vajra.” In the Pali canon, he appears as a yakṣa guardian in the retinue of the Buddha. In the Mahāyāna scriptures he is a bodhisattva and one of the “eight close sons of the Buddha.” In the tantras, he is also regarded as an important Buddhist deity and instrumental in the transmission of tantric scriptures.

g.7 yaśovatī

grags ldan ma

གྲགས་ལྷན་མ།

yaśovatī ^{AD}

“Renowned,” the name of a text containing multiple dhāraṇīs.